DOCUMENT RESUME

ED 066 248 RC 006 366

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TITLE Rural School Teachers' Modes of Role Adjustment to Change.
PUB DATE Aug 72
NOTE 49p.; Paper prepared for the Third World Congress of Rural Sociology, Baton Rouge, Louisiana, August 1972

EDRS PRICE MF-$0.65 HC-$3.29
DESCRIPTORS Community Change; Demography; Farm Occupations; *Interests; *Public School Teachers; *Role Perception; *Rural Areas; *Social Adjustment; Social Relations; Statistical Analysis; Tables (Data); Values
IDENTIFIERS *Louisiana

ABSTRACT

The purpose of this investigation was to standardize the Value Interest Dynamics Instrument (VIDI) which was employed to measure value and interest orientations of public school teachers experiencing pressures for community change. A random sample of 500 urban school teachers employed in the public school system of East Baton Rouge Parish, Louisiana, constituted a portion of the respondents in this study. The pre-test survey study data were derived from 60 rural school teachers who returned both VIDI and census-profile data. Two basic propositions delineating individuals who interact in social roles and who face varying degrees of stimuli to change guided the development of VIDI. The first proposition was that choice-making is structured through a value-type orientation or an interest-type orientation. The second proposition concerned the role actor's tendency to resist or to be receptive to pressures of change when making choices in terms of value primacy or interest primacy. The summary indicated distinct modal patterns of census-profile characteristics as measured by the 28 survey census variables tested. The role adjustment mode of 3 out of 5 respondents was that of an interest-nonchange Ritualist. It was concluded that the relatively homogeneous social history background of respondents facilitated the development of this particular mode of role adjustment. The VIDI and tabulations of survey-census-profile data are included in the appendices. (HBC)

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RURAL SCHOOL TEACHERS' MODES OF ROLE ADJUSTMENT TO CHANGE

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The Problem

The purpose of this investigation--which constituted the pre-test survey for the author's dissertation research--was to standardize the Value Interest Dynamics Instrument (VIDI), which was constructed for this dissertational research problem.[1] The VIDI was employed to measure value and interest orientations of public school teachers experiencing pressures for community change.

Two basic propositions delineating individuals who interact in social roles, facing varying degrees of stimuli to change, had guided the development of VIDI. The first proposition was that choice-making is structured through two dominant types of orientations: (a) a value-type orientation, articulating the actor's tendency to be guided by principles of social conduct that transcend any given situation, or (b) an interest-type orientation, deriving in the actor's tendency to make choices in terms of his own (in-group) ties with other persons involved in situations at hand. The second proposition concerned the role actor's tendency to resist or to be receptive to pressures of change when making choices in terms of value primacy or interest primacy. Accordingly, the crucial concepts, subjected to analysis, are the value and interest orientations of role actors, coupled with their pre-

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*Third World Congress for Rural Sociology, Baton Rouge, Louisiana, August 1972

disposition to be open or closed to change.

Values are defined as widely-shared conceptions of what is desirable--viz., those "universalistic" ideals held in common by the members of a given society. The interest concept connotes desires and shared aspirations for special advantage, obtaining in either like or common motives, held by individuals or the "particularistic" group(s) with which one is identified.

The Test Model: Four Modes of Role Adjustment

The value-interest, change-nonchange dimensions of role-orientations espoused by dominant role-actors, strategically positioned in institutional structure, were initially delimited and analyzed by Neal (1963).[2] Her conceptual model, in turn, was adapted to the present author's dissertation research. Neal's cogent thesis is epitomized as follows.[3] Dominant role-actors, functioning as decision-makers, make choices either in value or in interest terms. It is recognized, of course, that values and interests both operate in everyone's choices. Even so, a very real cognitive division of belief exists in the legitimacy of a value-over-interest primacy or an interest-over-value primacy, which colors an actor's evaluations and behavior. Accordingly, it should be possible to delimit role actors in different groups by virtue of this primacy of one commitment over the other, irrespective of the primary functions of the groups, in question. In fact, Neal contends that different orientations among the actors contribute more to the characteristic style of a group than do the group's goals in determining orientations of the actors.

The value-oriented actor and interest-oriented actor are described further by Neal[4] in terms of ideal types. The value-oriented actor is seen as being dedicated to bringing about in time those organized patterns of behavior which he perceives as reflecting cultural values to which he is committed. Hence, his primary intention in acting toward certain persons whom he loves, respects or fears and who, in turn, may derive advantage or disadvantage by his choices is not motivated by anticipated joy or anxiety that he will experience because of his actions. Conversely, the primary intention of the interest-oriented actor is approval from certain people whom he loves, respects or fears. Thus, whether he experiences joy or anxiety in realizing or failing to realize cultural ideals is of secondary importance to him. In sum, the value-oriented actor is concerned with the realization of universalistic values, which transcend the particularistic group context; whereas the interest-oriented actor is anxious that his choices support goal attainment affording particularistic advantage to certain people, who are in-group members--to the exclusion of other persons, who are out-group members, if necessary.

Finally, it is held that careful observation and analysis of decision-making situations yield differential definitions from actors in any given situation facing change. In sum, four types of response patterns distinguish role actors--depending on their definitions of the situation: (a) value-change (VC) orientation; (b) interest-change (IC) orientation; (c) value-nonchange (VNC) orientation, and (d) interest-nonchange (INC) orientation. These four types of role orientations, conceptualized by Clagett[5] as modes of role adjustment--viz., VC's (Modivators); IC's (Revisionists); VNC's

(Fundamentalists); INC's (Ritualists)--are explicated in Table I. Each of these modes of role adjustment, in turn, is briefly described as follows.[6]

First, the Modivator[7] is held to be committed to basic principles obtaining in cultural values related to education. Hence, he will embrace the specific system in its present form only to the extent that its institutional practices express basic, universalistic themes. Otherwise, he urges change at all levels: in roles, norms, goals and values.

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Table I.

PREDICTED ROLE PATTERNS OF PUBLIC SCHOOL TEACHERS HAVING A VALUE-CHANGE, VALUE-NONCHANGE, INTEREST-CHANGE, INTEREST-NONCHANGE ORIENTATION TO THE PUBLIC SCHOOL SOCIAL SYSTEM[a]

Change Oriented

Value Oriented The Modivator	Interest Oriented The Revisionist
Modivators, as defined herein, are individuals who devote themselves seriously to the systematic quest of "truth" through methodical analysis of ideas. As such, these role actors are chiefly concerned with cultural articulation of public education, as a social institution, with the social structure of society at large. Being primarily oriented to functional enhancement of "universalistic" educational values, these individuals have no binding commitment to any particularistic goal or norm structured for some specific period of time--especially when such normative structure appears no longer functional for the expression of basic educational values. Accordingly, Modivators are keenly aware of institutional deficiencies in public education and the areas in which institutionalized patterns in the public school system are not satisfying educational needs. Their identification with long-range values and goals is the major source of their affiliation within the school system; yet their orientation to progressive innovation is likely to make them unpopular with functionaries of the larger community who resist social change.	These role players are primarily oriented to the attainment of specific goals, defined in terms of dominant interests held by functionaries of public education. Their ego-involvement is identified with school interests which articulate current goals; hence even ultimate values may be made subsidiary to the attainment of short-term goals. Their deep bonds of binding commitment to these dominant-interest goals, nevertheless, motivate strivings toward goal attainment, utilizing either traditional techniques of manipulation or change-oriented innovations--whichever seems to hold greater promise for the most effective realization of the goals sought. The actions of these role players, in general, tend to appear as arbitrary, power-oriented and non-normative. Moreover, their emphasis on organization and power for achieving their ends is cause of concern and worry to their value-oriented professional colleagues.

[a]Adapted from a Test Model of Four Types of Religious Roles developed by Sr. Marie Augusta Neal--viz: the value-change oriented role of Prophet; the interest-change oriented role of Cosmopolitan Organizational Man; the value-nonchange oriented role of Priest, and the interest-nonchange oriented role of Local Organizational Man. See Sr. Marie Augusta Neal, Values and Interests in Social Change (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1965), pp. 15-16.

Table I. (continued)

Nonchange Oriented

Value Oriented The Fundamentalist	Interest Oriented The Ritualist
These role actors are oriented to latent pattern maintenance primarily identified with institutionalized cultural values traditionally stressed in the school system. Their ego-involvement is concerned, therefore, with preservation of patterned relations which have articulated these cultural values in time. Notwithstanding that the former implementations may have become less effective in the course of time, any such fact is difficult for them to perceive because their major professional experience is concentrated in efforts to consolidate past progressive innovations which have been institutionalized to date. Deviations from expectations are held to be failures on the part of variant individuals to follow professionally prescribed practices, rather than as any failure of functional effectiveness of the school system itself. Hence, emphasis is on consolidation of culturally accepted pedagogical principles which structure inculcated values and goals of public education. Being convinced that these criteria provide optimum indices of educational effectiveness, Fundamentalists assume self-appointed responsibility of defending the school system's normative structure against community criticism.	These role actors are primarily oriented to ritualistic teaching functions stressing the primacy of the school's normative system. Bureaucratic ritualism being their major concern, both goals and values often are made subservient to procedure. Any deviation from the institutionalized normative pattern appears to them as a threat to the integrity of the school system's integration. Hence, any suggestion of updating educational practices is likely to be branded as "socialistic--" or some other form of "creeping-ism." Their ego-involvement is deeply imbedded in maintenance of the status quo, and tremendous affect is touched off at the very suggestion of change. These individuals are so identified with dominant-interest norms that both cultural goals and values are often sacrificed to means--with ritual and status-symbols coming to be perceived as effective ends in their own right. Accordingly, effective implementation of cultural values is neglected in order that current dominant-interest patterns may be preserved.

In sum, Modivators are dedicated to the establishment of an ideal social order, articulated by egalitarian social structures, obraining in a unimodal social character.

Second, the Fundamentalist, like the Modivator, is held to be an idealist. However, his commitment is restricted to those basic values of education which are traditionally stressed in the school system. For him, the basic fundamental themes of education are thought to be currently reflected through institutional practices. Hence, only the enlightenment of deviants and further utilization of resources are held to be needed for the achievement of an ideal social order.

Third, the Revisionist is primarily oriented to the attainment and enhancement of particularistic goals, defined in time by the functionaries of public education. His ego involvement is identified with dominant interests of the school administration in the achievement of its current goals. Hence, basic fundamental principles of education may often be made subsidiary to the attainment of those goals.

Fourth, the Ritualist places greatest stress on the primacy of normative structure, articulating bureaucratic functions of the school system. Thus, he is chiefly concerned with ritualistic regularity. Both goals and values can be made subservient to bureaucratic procedure. In sum, the Ritualist can be so identified with bureaucratic norms that ritual and symbols are perceived as effective ends in their own right. Accordingly, his ego-involvement is so deeply concerned with the defense of dominant-interest patterns, tremendous negative resistance is triggered by the mere suggestion of change.

The technique employed for ascertaining these modes of role adjustment will now be discussed in the following section.

Measuring Orientations to Values, Interests and Change

The value-interest-change test model, developed by Neal, was adapted to the writer's dissertational pre-test investigation which dealt with the entire combined populations of white public school teachers (N=105) in two rural parishes--viz., East Feliciana and West Feliciana Parishes (i.e., counties)--in the state of Louisiana. The value-interest, change-nonchange orientations of survey respondents were measured by means of the Value Interest Dynamics Instrument (VIDI), which was constructed for this research.[8] The initial Educators' Form 1A of VIDI, employed in this survey, was composed of one hundred cliche'-type items, selected for tapping attitudes toward change, values and interests--viz., twenty-five items per each of the four VIDI scales: value; interest; change; nonchange. Specimen items, typical of these four scales, are presented in Table II. All 100 items composing the four VIDI scales are reproduced as Appendix A at the end of this paper. Too, a facsimile of Form 1A of the VIDI questionnaire is reproduced, herein, as Appendix B.

(Continued on page 11)

TABLE II.

SPECIMEN ITEMS DEPICTING VIDI SCALES

Typical VIDI Items	DP Pre-test Survey[a]
Interest Scale	
1. Ideals of the brotherhood of man, inherent in the idea of human society, are never strong enough to overcome the dynamic forces of self-will and class consciousness.	3.35
2. The best way to improve social conditions is for each man to find his proper niche in society and then be satisfied with his societal status.	2.18
3. When you are young you can afford to be an enthusiast for social reform, but as you grow older you learn that it is the better part of wisdom to confine your efforts within your own field.	3.18
Value Scale	
1. The enforced segregation of religious services is morally wrong.	1.91
2. A teacher can hardly regard himself as a builder of character in youth if he is not as deeply concerned with the social welfare of ethnic minorities as he is in providing instructional service to his pupils.	4.02
3. Laws against miscegenation (i.e., interracial marriages) are in violation of the Bill of Rights, guaranteed to all Americans by the Constitution.	1.97

[a]DP signifies the discrimination power of the items. "DP Pre-test" refers to the discrimination power of responses to items, reported by 63 white teachers in East Feliciana and West Feliciana Parishes, Louisiana--plus five ex-teachers who had recently resigned from the West Feliciana Parish school system, because their husbands were state employees who had relocated elsewhere. These five ex-teachers completed the VIDI questionnaire; however, no survey census-profile data were collected from them. In sum, 68 teachers were utilized in pre-testing the Form 1A of the VIDI questionnaire. The technique required in computing discrimination power is explained in Gardner Murphy and Rensis Likert, Public Opinion and the Individual (New York: Harper & Brothers, 1938), p. 289.

TABLE II. (continued)

Typical VIDI Items	DP Pre-test Survey
Change Scale	
1. Although the school is our most reliable and valid vehicle for disseminating intellectual heritage at present, it still contains so many institutional practices which ought to be changed.	2.30
2. It is my firm conviction that the school should be one of the first social institutions to adopt and implement the latest, significant findings of social science research.	2.82
3. The current situation in our schools calls for long-needed change(s) to which we should willingly respond.	3.40
Nonchange Scale	
1. My first reaction when I think of the future is to be aware of its uncertainties and dangers.	1.89
2. Looking back over the long history of our school system, we have every reason to take pride in believing that public school education has made the greatest contribution possible toward the betterment of the American way of life; hence any agitation for the reorganization of our schools is simply unwarranted.	3.74
3. I favor conservatism over liberalism because the former represents a stand to preserve our rich social heritage.	2.63

Respondents were asked to agree or disagree (slightly, moderately, or strongly) with each item. Scores for the four VIDI scales were determined by weighting subjects' responses, from one to seven, for each item [e.g., 1 (strongly disagree), 4 (did not answer), 7 (strongly agree), etc.]. The absolute difference in scores made by respondents on the value vs. interest scales and the change vs. nonchange scales constituted the basis for classifying and ranking subjects according to their VIDI orientations--viz., value-change (VC), interest-change (IC), value-nonchange (VNC), and interest-nonchange (INC). Specifically, respondents scoring higher on the value scale than on the interest scale were classified as value oriented--and vice versa. Likewise, respondents who scored higher on the change scale than on the nonchange scale were classified as change oriented--and vice versa. Statistical properties of the 100 items composing Form 1A of VIDI are presented in Table III.

The VIDI survey of public school teachers in East and West Feliciana Parishes was conducted during the period April 24-July 5, 1967. The survey response for subjects who returned their completed VIDI questionnaires was 60%.[9] Classification of respondents, according to VIDI modes of role adjustment yielded the following percentage distribution: (a) 18% were VC oriented Modivators; (b) 12% were IC oriented Revisionists; (c) 8% were VNC oriented Fundamentalists; (d) 60% were INC oriented Ritualists, and (e) 2% could not be classified into any of these VIDI categories.[10]

Statistical Treatment of Data

As stated at the beginning of the paper, the purpose of this investigation was to standardize Form 1A of VIDI, through cross-validation,[11]

Table III.

STATISTICAL PROPERTIES OF ITEMS COMPOSING THE FOUR VIDI SCALES

N=68												
	Interest Scale			Value Scale			Change Scale			Nonchange Scale		
Item	Ranked Means			Ranked Means			Ranked Means			Ranked Means		
no.	H.Q.	L.Q.	t	H.Q.	L.Q.	t	H.Q.	L.Q.	t	H.Q.	L.Q.	t
1	4.95	2.77	3.02	4.69	1.95	4.76	3.53	1.12	4.69	4.79	3.11	2.37
2	5.42	2.65	3.92	4.00	2.12	3.13	5.74	3.53	4.38	5.27	3.22	3.47
3	6.59	3.77	5.67	3.85	1.59	4.10	6.11	3.77	4.37	4.11	1.79	4.63
4	6.83	3.59	7.15	6.27	4.18	4.25	5.43	3.53	3.82	5.85	3.00	5.26
5	5.95	2.59	7.67	4.32	1.65	4.85	4.95	2.65	3.63	5.11	2.27	4.42
6	6.24	5.24	1.75	6.06	4.06	4.75	5.58	4.89	1.18	5.79	2.79	6.29
7	5.77	2.59	5.13	5.79	1.77	10.27	5.58	2.18	7.15	5.48	2.85	4.97
8	4.77	3.42	1.74	3.16	1.95	2.09	5.32	4.06	2.10	3.48	1.90	2.40
9	6.24	4.71	2.85	5.53	3.65	3.01	5.37	4.65	1.53	5.22	3.69	2.63
10	5.77	3.65	3.54	5.53	3.71	3.13	4.53	2.30	3.92	6.43	3.32	7.51
11	5.83	2.65	6.72	5.32	3.24	3.13	3.90	1.83	3.10	4.58	3.43	2.10
12	5.59	2.95	4.63	1.27	1.00	1.19	4.90	2.06	4.94	4.95	3.06	2.66
13	5.65	3.95	2.30	1.58	1.06	1.48	5.69	2.53	5.62	6.06	2.32	8.12
14	6.65	5.59	2.69	4.48	3.24	1.70	5.95	5.48	0.98	5.64	3.74	2.75
15	6.48	4.24	3.87	6.37	3.71	4.49	4.64	1.65	5.71	3.90	3.32	0.87
16	5.00	3.77	1.89	4.06	1.65	3.87	5.37	4.48	1.67	4.95	2.22	5.36
17	4.89	3.24	2.20	5.85	3.95	3.00	4.22	1.24	6.19	6.43	3.79	6.91
18	5.18	3.06	4.17	4.95	1.83	6.11	4.58	2.36	3.86	6.37	5.00	2.78
19	5.00	3.36	2.27	5.69	3.59	3.67	4.69	2.48	4.29	6.06	4.58	3.10
20	6.71	5.65	2.21	4.79	2.89	2.67	3.32	1.83	2.19	4.90	2.90	3.50
21	3.71	2.06	2.11	4.27	2.30	3.13	3.85	2.36	3.23	6.90	5.64	3.03
22	4.89	2.89	2.56	5.53	4.95	0.97	5.48	5.00	0.77	6.06	4.16	2.84
23	4.06	1.89	3.67	3.48	2.36	1.87	5.48	3.06	4.68	5.90	4.48	2.74
24	5.71	2.24	5.18	5.53	5.42	0.23	4.37	2.59	3.29	4.11	2.22	3.26
25	4.83	3.77	1.52	5.37	2.24	5.73	5.53	2.71	6.89	5.22	2.11	6.27

by subsequently administering the revised VIDI Form IB to a random sample of 500 urban school teachers, employed in the public school system of East Baton Rouge Parish Louisiana.[12] Selection of the relatively small pre-test survey sample of rural school teachers from two sparsely populated parishes, moreover, necessitated less rigorous statistical treatment of the survey census-profile data collected from these respondents. The pre-test survey study data were derived from 60 respondents who returned both VIDI and census-profile data. Of these, one respondent could not be classified into the VIDI orientation categories because the rumerical value of his value scale minus the numerical value of his interest scale was zero. The intended Chi Square analysis of census profile data in terms of VIDI role adjustment modes, therefore, proved to be invalid because of insufficient expected frequencies required for valid tests of Chi Square.[13] Hence, analysis of the census-profile data is limited to statistical description of percentage distributions, which characterize the research sample of respondents.

In sum, percentage distributions were computed for twenty-eight variable characteristics derived from the survey census-profile data. Detailed tabulations of these data are presented as Appendix C, herein, and the remainder of this section constitutes an epitome of those findings.

The sample suggests a population of older teachers, with the ages of respondents ranging from 23-59 years. Their mean age was 43 years, and the median age was 46 years. Three out of four of respondents were married; one out of eight was single; one out of twelve was widowed; but only one out of twenty-five was separated or divorced.

The sample was predominantly Anglo-Saxon in origin of nationality. Nearly three out of five respondents reported that both parents were of English or Scotch-Irish descent and one out of six additional respondents reported that one of their parents was English or Scotch-Irish. One out of eight respondents reported that either both or one of their parents was French, and one out of twelve reported either or both parents as being of Teutonic or Scandinavian descent. No respondent reported either parent as being of Russian, Balkan or Asian descent. Only one out of twenty-five respondents reported that one parent was Italian, Latin-American or American Indian.

Nearly one out of five respondents had not earned a college degree. Two thirds held bachelor degrees and one out of seven held master degrees. Three out of five respondents reported their undergraduate major as being Education; nearly one out of five reported their major as School Services, and eleven majors were English or Library Science. One out of twenty-five had majored in Basic Science or Mathematics, and a like number had majored in Social Science or Fine Arts. Only one respondent had majored in Foreign Language.

Data concerning educational attainment of parents were as follows. One out of four fathers, as compared with one out of twelve mothers, did not complete a junior high school education, and one out of three fathers as compared with one out of five mothers were high school drop-outs. One out of four fathers, as compared with one out of three mothers, were high school graduates, who never attended college or a business school. One out of twelve fathers, as compared with one out of five mothers, acquired business school training or some college training, without earning a college degree.

Only one respondent reported that his father earned a bachelor's degree, whereas two respondents reported that their mother's earned bachelor degrees. One respondent reported that his mother earned a master's degree, but no respondent reported that his father held a master's degree. One out of twelve respondents reported that his father held a M.D., D.D.S., or Ph.D. degree, but no respondent reported that his mother held such degree.

Data reported, by respondents, as to father's primary occupation are as follows. Nearly three out of five fathers were identified as officials, Proprietors, or Managers--including farmers--with most responses falling into the latter category. One out of eight fathers were Craftsmen or Skilled workers, and a like number were Semi-skilled or Unskilled workers. One out of nine were Professional and Technical, whereas, one out of twelve were in either Clerical and Sales, or Service Occupations.

Data concerning respondents' residential history were reported as follows. Nearly three out of five respondents had lived only in the state of Louisiana. One out of three had lived only in Louisiana and one or more other southern states. One respondent had lived in some other region of the United States before establishing residence in Louisiana.

Respondents' places of childhood residence were reported as follows. Nearly one-half of respondents had spent most of their childhood in a hamlet or township. Nearly two out of five had lived as a child on a farm, and one out of eleven had lived in a rural-nonfarm area. No respondent had spent his childhood in a metropolis, although one in twenty had lived during childhood in a large city, and one respondent reported his place of childhood residence as being a small city.

Respondents' present places of residence were reported as follows. Over

eight out of ten respondents lived in a hamlet. One out of twelve lived in a township, and one respondent lived in a large city (viz., Baton Rouge); whereas, two respondents lived in a rural non-farm area, and one respondent lived on a farm.

All respondents except one reported their religious preference as being Protestant, and that lone descenter was a Catholic. Similarly, all respondents except one reported their mother's religious preference as being Protestant, and all respondents except three reported their father's religious preference as being Protestant. The religious preference of the descenting mother was Catholic; two fathers were Catholic and the third was Greek Orthodox.

Frequency of church attendance, as reported by respondents, was as follows. Three out of four attended church regularly; roughly one out of five attended occasionally, and two respondents reported their attendance as rare or never.

Political party preferences of respondents were reported as follows. Eight out of ten respondents were Democrats; whereas only one out of seven were Republican. One respondent reported being Dixiecrat; one was "independent," and one respondent reported his political party preference as being "none."

Parents' political party preferences, as reported by respondents, were as follows. Nine out of ten of respondents' fathers and mothers were said to be Democrats, whereas, the descenting parents' political party preferences were said to be Republican.

Data concerning the date that respondents last voted revealed that all respondents except two had voted during the preceeding sixteen months period.

Respondents' tenures of teaching experience were reported as follows. Roughly one out of five respondents had taught less than five years; whereas, nearly one out of four had taught at least five but less than ten years. Slightly less than one out of eight respondents had taught at least ten but less than fifteen years, and nearly one out of seven had taught at least fifteen but less than twenty years; whereas, not quite one out of fourteen had taught at least twenty but less than twenty-five years. Finally, one out of ten respondents had taught at least twenty-five but less than thirty years, and a like number had taught thirty or more years.

Data concerning the total number of school faculties of which respondents reported as having been a member are shown as follows. Nearly one out of four respondents had taught at one school only, and a like number had taught only at two schools. Three out of ten had taught at three schools, and one out of ten had taught at four schools; whereas, only one out of twenty had taught at five schools. Finally, one out of thirteen respondents had taught at six or more schools.

Data indicating the number of different parish (or county) school systems in which respondents had taught are as follows. Nearly two out of five respondents had taught in one parish school system only, and more than one out of three had taught in two parish (or county) school systems. One out of five respondents had taught in three parish (or county) school systems; whereas, less than one out of ten had taught in more than three parish (or county) school systems.

Respondents' annual salary ranges were reported as follows. One out of twenty earned $3000-3999; one out of three earned $4000-4999, and slightly less than one out of five earned $5000-5999. Roughly three out of ten

respondents earned $6000-6999; whereas, only one out of ten earned $7000-7999. Finally, only one respondent reported his salary range as being $8000-8999. The mean salary reported was $5,638.

Respondents' job satisfaction ratings were reported as follows. Nearly nine out of ten respondents reported as being "moderately satisfied;" whereas, one out of ten reported as being "moderately dissatisfied." Only one respondent was "very dissatisfied;" however, no respondent reported that he was "very satisfied."

Respondents' non-teaching work experiences were reported as follows. More than two out of five respondents reported "none," and nearly one out of five had less than three years of non-teaching experience. Roughly one out of eight respondents had 3-5 years experience, and one out of ten had 6-8 years experience. Finally, not quite one out of sixteen respondents had 9-15 years experience; one out of twenty-five had 15 or more years experience, and a like number reported ambiguous descriptive data that were not quantifiable.

Respondents' professional associational memberships were reported as follows. Roughly one respondent out of seven belonged to only one professional association, although no respondent reported "none." Slightly more than two out of five respondents belonged to two associations; roughly one out of five belonged to three associations, and not quite one out of six belonged to four associations. Finally, one out of sixteen respondents belonged to five or more professional associations.

Respondents' social and civic club affiliations were reported as follows. Roughly one out of six respondents belonged to no social and civic club; although one half of all subjects belonged to one club only.

One out of ten respondents belonged to two clubs; roughly one out of eight belonged to three clubs, and a like number reported ambiguous descriptive data that could not be quantified.

Number of close friends, claimed by respondents, was reported as follows. One respondent reported having no close friend; whereas, one out of three respondents had at least one but not more than five close friends, and a like number had at least six but not more than ten close friends. Roughly one out of ten respondents had 11-15 close friends; one out of sixteen had 16-25 close friends, and one out of eleven reported that they had over 25 close friends. Finally, one out of sixteen respondents reported ambiguous, descriptive data that were not quantifiable. Origins of acquaintance with closest friend were reported by respondents as follows. Nearly three out of ten respondents met their closest friend as neighbors, and roughly one out of ten met at social or civic affairs. One respondent became acquainted with his closest friend through religious services or church functions; three out of ten met through professional associations, and two respondents met their closest friend as students at school. Finally, one out of four respondents reported meeting their closest friend "elsewhere."

Occupations of respondents' closest friend were reported by respondents as follows. Nearly three out of five of respondents' closest friends were Professional or Technical personnel. Of these, all except three were school teachers. Three respondents each reported their closest friend's occupation as either: Semi-professional; Official, Proprietal or Managerial; Service Occupations. One out of sixteen respondents reported his closest friend's occupation as Clerical and Sales, and two other respondents had close friends who held "other" miscellaneous occupations. Finally, nearly

one out of five respondents' close friends were not gainfully employed. Of this number, all except one of these friends were housewives.

Summary. The sample of white public school teachers, under investigation in East Feliciana and West Feliciana Parishes of Louisiana, possesses rather clear-cut modal patterns of census profile characteristics, as measured by the twenty-eight survey census variables tested.

The sample's mean age was 43 years, with a median age of 46 years. Most of the respondents were married and were predominately Anglo-Saxon in nationality orgin, although a fringe of respondents described their origin of nationality as being French, Teutonic or Scandinavian. All respondents, except one, reported their religious preference as being Protestant. Eight out of ten respondents were Democrats; all others, except two, reported that they were Republican. The respondents reported that their parents' religious preferences and political party affiliations were essentially the same as theirs.

Roughly one fifth of the sample had not earned a college degree and only one out of seven held a master's degree. Their principal undergraduate major was education; the next most frequent major was reported as being School Services. Their mean salary was found to be $5,638. Nine out of ten respondents rated their degree of job satisfaction as "moderately satisfied" although no respondent reported that he was "very satisfied".

In general, the respondents present a very stable social history, typically reporting a Louisiana (or southern) rural or hamlet background. Most of their parents were not college trained. In fact,

more than half of their fathers had not finished high school. The most frequent primary occupation reported for fathers was that of farmer or some farm-related occupation--e.g. dairyman, saw mill operator, etc. Roughly, two out of three mothers had not worked, except as housewives.

It is recalled, as set forth in the last section, that the role adjustment mode of three out five respondents was that of an interest-nonchange Ritualist. Tentatively, it is concluded that the relatively homogeneous social history background of respondents facilitated the development of this particular mode of role adjustment.

[1]Arthur F. Clagett, "Public School Teachers' Modes of Role Adjustment to Change" (unpublished doctoral dissertation, Louisiana State University, June 1968). An abridgment of this dissertation has been accepted for publication, under the title, "Role Adjustment Modes of Public School Teachers," The Journal of Educational Research, (in press).

[2]Sr. Marie Augusta Neal, "Values and Interests in the Process of Social Change," (unpublished doctoral thesis, Harvard University, June 1963). This thesis was published subsequently as a monograph entitled Values and Interests in Social Change (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965). The theoretical problem that Sr. Marie Augusta set for herself was to resolve apparent contradiction between the Parsonian and Marxian models of society. Hence, her theoretical starting point was to ascertain: Should integrative values or conflict-producing interests be emphasized in constructing a theory of social change? Her conclusion, based on an extensive review of the literature, was that values and interests apparently serve different functions in accordance with given historical conditions. Accordingly, the real problem, for students of social change, is to find out what these conditions are and how they are related to differing interpretations and analyses. See Neal, 1965, p. 15.

[3]Neal, unpublished doctoral thesis, pp. 21-22.

[4]Ibid.

[5]Clagett, unpublished doctoral dissertation, pp. 38-42.

[6]These descriptions are derived from the author's unpublished doctoral dissertation, pp. 41-42.

[7]The term Modivator was coined by the writer for conceptualizing the value-change mode of role adjustment. The introduction of this new concept is considered justified in order to differentiate value-oriented protagonists of change from the various and sundry types of change-agents ordinarily referred to as "innovators." By contrast, the Modivator is principally concerned with innovative achievements that further the enhancement of universalistic cultural values of the society in which he lives. Accordingly, his emphasis is on the adaptation of institutional means, through change, to basic cultural values, which he perceives as structuring the social organization of society at large. Hence the Modivator, in American society, is dedicated to the establishment of a unimodal social character, articulated through egalitarian social relations. cf. Clagett, 1968, p. 52.

[8]Clagett, 1968, pp. 82-89.

[9]In all, 60 respondents completed and returned both VIDI and survey census-profile data as requested. Three other respondents returned VIDI data without census-profile data, and two respondents returned census-profile data without VIDI data. However, the census-profile data, for these latter two respondents, were not processed.

[10]By contrast, classification of respondents composing the main study survey sample, of urban teachers, according to their VIDI modes of role adjustment, yielded the following percentage distribution: (a) 41% were VC Oriented Modivators; (b) 9% were IC Oriented Revisionists; (c) 12% were VNC Oriented Fundamentalists; (d) 34% were INC Oriented Ritualists; and (e) 4% could not be classified into any of the above VIDI categories. See Clagett, 1968, p. 92.

[11]Actually, of course, cross-validation requires that the revised Form 1B of VIDI be administered to a completely different group of teachers--without any modification of VIDI items. This is currently being done by John D. Foster, who is investigating VIDI orientations of a random sample of 300 Education Professors drawn from four-year colleges and universities in Texas. See John D. Foster, "Role Adjustment Modes of Education Professors to Change," (unpublished M.A. thesis, Stephen F. Austin State University, in progress).

[12]See "Role Adjustment Modes of Public School Teachers," (in press).

[13]Furthermore, a rather high degree of homogeneity of role adjustment modes is evidenced by the fact that sixty per cent (60%) of the respondents fell into the interest nonchange role adjustment mode of Ritualist. Accordingly, the Fisher Exact Probability Test did not yield clear-cut significant relationships among role adjustment modes and the dependent variables, under investigation, which were derived from survey census-profile data.

By contrast, study data for the dissertational main-study of urban teachers was derived from 310 respondents, who returned both VIDI and census-profile data as requested. In analyzing those data, seventeen tests of Chi Square were conducted for testing relationships among the VIDI modes of role adjustment and dependent variable derived from the survey census-profile data. Of these, six social characteristics were found to be differentially related to the role adjustment modes, beyond the .05 level of confidence, and three additional social characteristics provided borderline evidence ($p > .05 < 10$). Furthermore, respondents composing the research sample were so homogenous with respect to four background variables that the significance of those relations to role adjustment modes could not be evaluated statistically. See "Role Adjustment Modes of Public School Teachers," (in press).

APPENDIX A

The Louisiana Professional Opinion Survey, Educators' Form 1A[1]

The Value Interest Dynamics Instrument

Interest scale items

1. The best way to improve social conditions is for each man to find his proper niche in society and then be satisfied with his societal status. (new item DP=2.18)
2. World conditions are at their best when each man takes care of his own "corner of the vineyard." (1m DP=2.34; 2.76)[2]

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[1]"The Louisiana Professional Opinion Survey" was the captioned title of the Value Interest Dynamics Instrument (VIDI). The questionnaire was not identified as VIDI because it was desired that respondents be kept naive as possible as to its measuring intent. This instrument, which measures respondents' value-interest, change-nonchange orientations, was adapted from Sr. Marie Augusta Neal, Values and Interests in Social Change (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), pp. 169-172. All VIDI items, which are listed in Appendix A according to VIDI scales, were intermixed throughout the VIDI questionnaire, in repetitive sequence, ordered as follows: interest item; change item; value item; nonchange, etc. This questionnaire, designated as "Educators' Form 1A" of "The Louisiana Professional Opinion Survey," was the ititial measurement instrument, developed by the present investigator, and was sent to pre-test respondents, who constituted the sample for the present study. In turn, the VIDI items, in the Educators' Form 1A questionnaire, which proved to be more satisfactory in discriminating value-interest, change-nonchange orientations of high and low scoring pre-test respondents, were incorporated in the writer's revised, Educators' Form 1B of VIDI, which was validated through the main study survey of East Baton Rouge Parish teachers. A facsimile of the Form 1A questionnaire was reproduced as Appendix B in this paper.

[2]The parenthetical coded data appearing at the end of VIDI items have the following meanings. For each item adapted from Sr. Marie Augusta's questionnaire, the original number that she assigned to that item is listed first, followed by a u (unmodified) or m (modified). Then, two Likert discrimination powers are listed, for each of those items, in the following order: (a) the first DP value listed was the one obtained by Sr. Marie Augusta, based on the responses of 259 Parish Priests who composed her research sample; (b) the second DP value listed was obtained by the present investigator, based on the responses of 68 teachers who were surveyed in the pre-test of VIDI. Hence, (1m DP=2.34; 2.76) implies that VIDI interest item number two was a modified statement adapted from Sr. Marie Augusta's item number one, which she reported as having a DP=2.34; as compared with a DP=2.76 obtained from the present investigator's pre-test respondents. The notation (new item), of course, implies that the item, in question, was formulated by the writer, and the DP value listed was obtained from the present investigator's pre-test respondents.

Interest scale items (continued)

3. In times of crisis, it is only natural for men to think of themselves first even though they may be ashamed of it afterward. (9u DP=2.24; 2.82)

4. Not being an idealist by nature, man is motivated primarily by self-interest. (13m DP=2.14; 3.24)

5. Ideals of the brotherhood of man, inherent in the idea of the human society, are never strong enough to overcome the dynamic forces of self-will and class consciousness. (17m DP=2.20; 3.35)

6. A teacher ought to exercise caution when interacting in community relations because it is so easy for those outside the school to misinterpret what he or she is trying to do. (new item DP=1.00)

7. When you come right down to it, it is human nature not to do anything without an eye to one's own profit. (33m DP=2.49; 3.18)

8. In the last analysis, it is social power that determines social policy. (41m DP=2.63; 1.35)

9. It is really concern for security, personal satisfaction, recognition, and affection which motivate most, if not all, men in their behavior--not remote ideals of justice and freedom. (45m DP=2.32; 1.53)

10. No matter how wonderful the ideas you are trying to get across may be, you cannot accomplish a thing unless you have the backing of the powers that be. (49m DP=2.52; 2.12)

11. When you are young you can afford to be an enthusiast for social reform, but as you grow older you learn that it is the better part of wisdom to confine your efforts within your own field. (37u DP=2.33; 3.18)

12. No matter how good a cause sounds, and no matter how moral the principle on which it is based may be, it is my policy to follow a wait-and-see maneuver so that I will not get involved in any embarrassing situations from which I will have difficulty withdrawing afterward. (57m DP=2.43; 2.65)

13. During the past two decades, subversive writings have so infiltrated American literature that our public libraries ought to be authorized to ban the circulation of any book containing un-American subversive propaganda. (new item DP=1.71)

14. Human nature being what it is, as long as there are human societies there will always be wars and conflict. (new item DP=1.06)

15. Most government controls over business should be relaxed in times of peace. (new item DP=2.24)

Interest scale items (continued)

16. The medicare program is basically defective and, therefore, unworkable because the very tenets upon which socialized medicine is based violate democratic principles of the doctor-patient relationship. (new item DP=1.24)

17. A carefully planned, scientifically conducted, large-scale system of sterilization ought to be given serious consideration as a means of improving the eugenic quality of our general population--mainly by "breeding out" mental defectives, psychopathic criminals and other undesirable elements of American society. (new item DP=1.65)

18. Depressions and unemployment are simply natural, temporary consequences of supply and demand, which facilitate the future attainment of a greater expanding economy and higher general standard of living. (new item DP= 2.12)

19. Full economic security tends to make people lazy because most, if not all, men work only in order to make money needed for eating and living. (new item; DP=1.65)

20. No current or former member of the American Communist Party should be permitted to teach in our public schools or universities, irrespective of his other professional and personal qualifications as a teacher. (new item, DP=1.06)

21. If it could be proven, beyond any doubt, that Jesus Christ was <u>not</u> actually the Son of God, then Christ's teachings--as man's means of salvation--should be henceforth rejected by all Christians. (new item DP=1.65)

22. Homosexuality, among teenagers, is a particularly rotten form of deliquency and ought to be punished more severely than are ordinary, conventional forms of deliquent behavior. (new item DP=2.00)

23. Most, if not all, young men are interested in dating girls for only one reason--the male's desire for sex! (new item; DP=2.18)

24. Any criminal found guilty of an injurious sexual attack upon a small child (under 10 years of age) should receive a mandatory death sentence. (new item DP=3.47)

25. In the hereafter, it is only right that hell-fire and brimstone should constitute just punishment for wicked, unrepented sinners. (new item DP=1.06)

Value scale items

1. When I think of social problems in our community, my thoughts focus on programs of action, for helping needy persons, which constitute activities that I believe in so deeply I could dedicate all my efforts to them. (11m DP=2.03; 2.74)

2. Concerns about caution or compromise deserve little consideration when the issue, under debate, is one of social injustice. (19m DP=2.14; 1.88)

3. I am so deeply concerned about social injustice that I would rather join a community action program that is endeavoring to rectify inequities--assuming, in good faith, that the program will turn out well--than miss an opportunity to help others who are in need. (27m DP=2.34; 2.25)

4. When a person sees strangers being deprived of fair and just treatment, he should,through force of habit, try to help them. (31m DP=2.47; 2.09)

5. The most important issues in the world today are issues concerning social justice. (35m DP=2.28; 2.67)

6. Social injustices in the local community should not find the teaching profession a silent witness. (new item DP=1.99)

7. A teacher can hardly regard himself as a builder of character in youth if he is not as deeply concerned with the social welfare of ethnic minorities as he is in providing instructional service to his pupils. (51m DP=2.93; 4.02)

8. I would rather be called an idealist than a practical person. (55u DP=3.32; 1.22)

9. When dealing with the problems of my job, I find myself repeatedly trying to make decisions that could help solve the bigger social issues of justice, etc., for all Americans, in general--in sum, I feel that the problems of American society are very much my problems. (59m DP=2.73; 1.88)

10. I have a clear set of values which, if ever implemented in American society, would make for greater equality and fair play in social relations. (new item DP=1.82)

11. All our young people should be taught to admire humanitarian reforms, in American society, that have been achieved by men like Franklin D. Roosevelt and John F. Kennedy. (new item DP=2.08)

Value scale items (continued)

12. Greater social benefits could be realized, by all citizens alike, if the government owned and operated all major public utilities (i.e. gas, electric, water, transportation, e.g. railroads, etc.). (new item DP=0.26)

13. Democratic ideals, in American society, would have been better served if the founding fathers had made it the responsibility of our government to guarantee everyone adequate housing, income and leisure. (new item DP=0.52)

14. In the ideal democracy, each person would contribute to society in accordance to his ability and, in turn, receive from society in accordance to his needs. (new item DP=1.24)

15. All sane, adults, of American society, should be permitted to come and go, at will, in their orderly, lawful pursuit of happiness. (new item DP=2.66)

16. Segregation in public schools violates the equal protection of the laws guaranteed to all Americans by the constitution. (new item DP=2.41)

17. States' rights clauses in the constitution do not justify state laws designed to prevent Negroes from voting. (new item DP=1.90)

18. Racial discrimination in public housing violates the equal protection of the laws guaranteed to all Americans by the constitution. (new item DP=3.12)

19. The Fair Employment Practices Act, which was designed to prevent employers from discriminating against any job-applicant on the basis of sex, race, religion or creed, is a good law, at least in principle. (new item DP=2.10)

20. The enforced segregation of religious services is morally wrong. (new item DP=1.91)

21. Laws against miscegenation (i.e. inter-racial marriages) are in violation of the bill of rights, guaranteed to all Americans by the constitution. (new item DP=1.97)

22. Any private American citizen, regardless of race, political affiliation, or religion or creed, should have the right to criticize any government official, or any phase of the prevailing political administration--inc'uding selective service. (new item DP=0.59)

23. Communist party leader Benjamin Davis and John Birch Society head Robert Welch--or their successors--should each be permitted to make public speeches in any American community, including our own. (new item DP=1.12)

Value scale items (continued)

24. In general, the common people of American society are dependable citizens who can be trusted to make wise decisions, based on reasonably sound judgement, concerning social action programs of reform. (new item DP=0.11)

25. Many criminologists believe that the death penalty for murder should be abolished in American society; what do you think? (new item DP=3.13)

Change scale items

1. If I were to follow my deep convictions, I would devote much time to social movements advocating societal change(s); for this seems to me to be a primary need today. (2m DP=2.13; 2.41)

2. There is really something refreshing about enthusiasm for change. (6u DP=2.02; 2.21)

3. Although the school is our most reliable and valid vehicle for disseminating intellectual heritage at present, it still contains so many institutional practices which ought to be changed. (10m DP=1.92; 2.35)

4. Every great step forward in world history has been accomplished through the inspiration of reformers and innovators. (14m DP=2.30; 1.89)

5. The teaching profession should try to rectify in creation everything within its power to rectify. (18m DP=1.61; 2.30)

6. The main function of the school is to teach our children to meet the unknown and unstructured future creatively. (new item DP=0.70)

7. The current situation in our schools calls for long-needed change(s) to which we should willingly respond. (new item DP=3.40)

8. If we want to get anywhere, it is the policy of the system as a whole that needs to be changed, not just the behavior of isolated individuals, or ethnic minorities. (30m DP=2.21; 1.26)

9. Any organizational structure becomes a deadening weight in time and need to be revitalized. (34u DP=2.22; 0.72)

10. Liberalism is a good thing because it facilitates social progress and, at least in principle, it tries to represent justice, equality, wisdom. (38m DP=2.40; 2.23)

11. The teachings of our churches must be modified to conform with the facts of modern exigencies and changing conditions. (42m DP=2.02; 2.07)

Change scale items (continued)

12. Re-evaluation and reform of our constitution are periodically needed, and I welcome each such effort to improve American society. (new item DP=2.84)

13. Many reforms must be effected in American society before we can justify the American way of life in the eyes of ther nations of the world. (new item DP=3.15)

14. At times, I am disturbed by the thought that current tendencies toward unnecessary social constraints, in American society, may actually weaken safeguards supporting the American way of life. (new item DP=0.48)

15. If the United States is to maintain its position, as a leading world power, we must greatly modify the American way of life through progressive civil rights reforms. (new item DP=2.98)

16. Trial and error innovation is the source of most, if not all, social progress. (new item (DP=0.90)

17. It seems, perhaps, that one of my distinguishing personality characteristics is the compelling urge I have for unique behavior that is different from conventional practices. (new item DP=2.98)

18. I personally am not satisfied with American society as it is; therefore through my continued efforts, and actual example, I shall do my part in trying to affect the necessary societal changes that seem to be indicated. (new item DP=2.23)

19. Would that the middle-aged and elder citizen could retain that enthusiasm for initiating change that so frequently characterizes our rebellious youth! (58u DP=2.20; 2.21)

20. I can not help but believe that certain phases of Christianity have become outdated and, therefore, should be modified. (new item DP=1.49)

21. The continual agitations for reforms by the radical "left-wing" is an essential element of the American way of life. (new item DP=1.78)

22. I certainly favor greater use being made of drinking-water fluoridation programs as a means of assuring the public better dental hygiene. (new item DP=0.47)

23. A major obstacle to the achievement of social progress is the unrealistic fear that people have of trying out new, unfamiliar practices. (new item DP=2.41)

24. I believe the creative potential of our young people is being inhibited by social preconceptions of American educators, which inhibit the innovation process. (new item DP=1.78)

25. It is my firm conviction that the school should be one of the first social institutions to adopt and implement the latest, significant findings of social science research. (new item DP=2.82)

Nonchange scale items

1. Although change is necessary and can be a good thing, loyalty to our long tradition is the stable base on which we should place primary focus of social concern. (4m DP=2.06; 1.68)

2. Young people sometimes become rebellious and advocate drastic societal changes, but as they grow up they ought to get over their radical idealism and embrace conventional practices. (8m DP=2.20; 2.05)

3. The school should maintain its traditional approach to its teaching role, so as to better accomplish its educational objectives, rather than experimenting with new methods. (12m DP=2.96; 2.32)

4. It seems to me that the foremost need of Americans today is to concentrate on trying to preserve our glorious tradition. (16m DP=2.22; 2.84)

5. The future is in God's hands; we should await what He sends and accept what comes as His will. (20m DP=3.01; 2.84)

6. In our final analysis, the best way to plan for the future is to trust our experience with the past and base the decision-making on historical facts established by prior decisions. (24m DP=2.65; 3.00)

7. I favor conservatism over liberalism because the former represents a stand to preserve our rich social heritage. (28m DP=2.44; 2.63)

8. From my experience, I have learned to believe that there is nothing new under the sun. (32u DP=2.44; 1.58)

9. In the long run, it seems to me that social reforms do little toward establishing greater equality in social relations. (new item DP=1.53)

10. An organizational structure that has stood the test of time is a far better instrument for carrying out today's human welfare programs than is a similar organization which recently emerged from the experimental laboratory. (40m DP-2.11; 3.11)

11. History provides ample evidence that man's greatest accomplishments are rarely, if ever, embodied in his latest inventions or social innovations. (new item DP=1.16)

12. The most important function of today's intellectual is to determine the most effective means of stemming the tide of rapid, disorganizing social change which seems to have engulfed this country. (new item DP=1.89)

13. Looking back over the long history of our school system, we have every reason to take pride in believing that public school education has made the greatest contribution possible toward the betterment of the American way of life; hence any agitation for the reorganization of our public schools is simply unwarranted. (new item DP=3.74)

Nonchange scale items (continued)

14. My first reaction when I think of the future is to be aware of its uncertainties and dangers. (52m DP=2.01; 1.89)

15. Rather than becoming disturbed about conflicting social relations, we need to learn to live with conditions as they are. (56m DP=2.26; 0.58)

16. Not change, but permanency and stability are the major aims of our school's educational program. (new item DP=2.74)

17. In general, American society is a pretty good place to live, as it is; most, if not all, of the current clamoring for change is really uncalled for. (new item DP=2.63)

18. Parents should help in safe-guarding our American way of life against future radical agitations for change, in the coming generation(s), by exercising more thorough obedience-training and respect-for-authority indoctrination of children. (new item DP=1.37)

19. Our young people today are entirely too eager to flaunt traditionally established conventionalities. (new item DP=1.47)

20. Today, our accustomed American way of life is being so radically changed that force may be necessary in order to restore the traditional status quo. (new item DP=2.00)

21. This country would be a lot better off if the federal government had not encouraged so much of the current radical agitations for social change(s). (new item DP=1.26)

22. There should be a law which would prohibit any large group of people from conducting large-scale protest demonstrations, having the purpose of agitating for societal change(s). (new item DP=1.89)

23. The most sensible way for dealing with race relations problems is to work out a compromise based upon those tried and proven procedures which have been found to be most useful in the past. (new item DP=1.42)

24. More community "citizens' councils" should be organized for the purpose of dealing with those radicals currently agitating for changes in our traditional American way of life. (new item DP=1.89)

25. A major disadvantage with locating new industry in the local community is the accompanying changes in community life which also occur. (new item DP=3.11)

APPENDIX B

Educators' Form 1A

THE LOUISIANA PROFESSIONAL OPINION SURVEY

General Instructions

This inventory consists of statements with which you are asked to express your agreement or disagreement, indicating, as well, the intensity of your opinion. The directions at the top of the next page clearly explain how you should record your responses. Since each statement stresses an emphasis, not an absolute, you are being asked simply to state the direction you would prefer the emphasis to take.

THIS IS NOT A TEST OF MENTAL ABILITY OR SCHOLASTIC ACHIEVEMENT. There are no answers that will be scored right or wrong. Each person's opinions are expected to differ from those of others in many respects. Just answer according to your preferences.

Your first impression usually is your best response and most accurately reflects your spontaneous appraisal of the question under consideration.

In marking your answers on the answer sheet, be sure that the number of each survey statement agrees with the number on the answer sheet, and be sure to make some answer to every statement.

OUR PLEDGE OF CONFIDENCE: This questionnaire is for research purposes only, and all survey data supplied by you is to be processed anonymously, by means of the experimental code number recorded on your answer sheet. Therefore, in order that your anonymity may be fully safeguarded, please do not sign your name to any of your survey data sheets.

Any comments you wish to make, concerning your evaluation of this survey, will be gratefully received. Simply jot them on the back of your answer sheet, being sure to indicate any survey item numbers to which your comments apply.

NOW READ THE DIRECTIONS AT THE TOP OF THE NEXT PAGE AND THEN PROCEED IN ANSWERING ALL SURVEY ITEMS, PLEASE!

Directions: The following listed statements express the kinds of opinion you frequently hear--both from friends and strangers, alike. For each statement there are six possible answers for you to select from in expressing your own opinion:

A-1 = Slightly agree	D-1 = Slightly disagree
A-2 = Agree (moderately)	D-2 = Disagree (moderately)
A-3 = Strongly agree	D-3 = Strongly disagree

Please read each statement carefully and then record your answer on the attached answer sheet, as follows: simply write A-1 if you agree slightly; A-2 if your agreement is of "normal" (moderate) intensity, or A-3 if you agree strongly and emphatically. Conversely, write D-1 if you disagree slightly; D-2 if your disagreement is of "normal" (moderate) intensity, or D-3 if you disagree strongly and emphatically.

NOTICE: Please do not write or mark on these survey question sheets. Record your answers to statements on the answer sheet, being supplied, and be sure to RETURN THESE SURVEY QUESTIONS WITH YOUR COMPLETED ANSWER SHEET. Thank you kindly for your professional courtesy and cooperation in completing this research survey.

1. The best way to improve social conditions is for each man to find his proper niche in society and then be satisfied with his societal status.

2. If I were to follow my deep convictions, I would devote much time to social movements advocating social change(s); for this seems to me to be a primary need today.

3. When I think of social problems in our community, my thoughts focus on programs of action, for helping needy persons, which constitute activities that I believe in so deeply I could dedicate all my efforts to them.

4. Although change is necessary and can be a good thing, loyalty to our long tradition is the stable base on which we should place primary focus of social concern.

5. World conditions are at their best when each man takes care of his own "corner of the vineyard."

6. There is really something refreshing about enthusiasm for change.

7. Concern about caution or compromise deserves little consideration when the issue, under debate, is one of social injustice.

8. Young people sometimes become rebellious and advocate drastic societal changes, but as they grow up they ought to get over their radical idealism and embrace conventional practices.

9. In times of crisis, it is only natural for men to think of themselves first even though they may be ashamed of it afterward.

10. Although the school is our most reliable and valid vehicle for disseminating intellectual heritage at present, it still contains so many institutional practices which ought to be changed.

11. I am so deeply concerned about social injustice that I would rather join a community action program that is endeavoring to rectify inequities--assuming, in good faith, that the program will turn out well--than miss an opportunity to help others who are in need.

12. The school should maintain its traditional approach to its teaching role, so as to better accomplish its educational objectives, rather than experimenting with new methods.

13. Not being an idealist by nature, man is motivated primarily by self-interest.

14. Every great step forward in world history has been accomplished through the inspiration of reformers and innovators.

15. When a person sees strangers being deprived of fair and just treatment, he should, through force of habit, try to help them.

16. It seems to me that the foremost need of Americans today is to concentrate on trying to preserve our glorious tradition.

17. Ideals of the brotherhood of man, inherent in the idea of the human society, are never strong enough to overcome the dynamic forces of self-will and class consciousness.

18. The teaching profession should try to rectify in creation everything within its power to rectify.

19. The most important issues in the world today are issues concerning social justice.

20. The future is in God's hands; we should await what He sends and accept what comes as His will.

21. A teacher ought to exercise caution when interacting in community relations because it is so easy for those outside the school to misinterpret what he or she is trying to do.

22. The main function of the school is to teach our children to meet the unknown and unstructured future creatively.

23. Social injustices in the local community should not find the teaching profession a silent witness.

24. In the final analysis, the best way to plan for the future is to trust our experience with the past and base the decision-making on historical facts established by prior decisions.

25. When you come right down to it, it is human nature not to do anything without an eye to one's own profit.

26. The current situation in our schools calls for long-needed change(s) to which we should willingly respond.

27. A teacher can hardly regard himself as a builder of character in youth if he is not as deeply concerned with the social welfare of ethnic minorities as he is in providing instructional service to his pupils.

28. I favor conservatism over liberalism because the former represents a stand to preserve our rich social heritage.

29. In the last analysis, it is social power that determines social policy.

30. If we want to get anywhere, it is the policy of the system as a whole that needs to be changed, not just the behavior of isolated individuals, or ethnic minorities.

31. I would rather be called an idealist than a practical person.

32. From my experience, I have learned to believe that there is nothing new under the sun.

33. It is really concern for security, personal satisfaction, recognition, and affection which motivate most, if not all, men in their behavior--not remote ideals of justice and freedom.

34. Any organizational structure becomes a deadening weight in time and needs to be revitalized.

35. When dealing with the problems of my job, I find myself repeatedly trying to make decisions that could help solve the bigger social issues of justice, etc., for all Americans, in general--in sum, I feel that the problems of American society are very much my problems.

36. In the long run, it seems to me that social reforms do little toward establishing greater equality in social relations.

37. No matter how wonderful the ideas you are trying to get across may be, you cannot accomplish a thing unless you have the backing of the powers that be.

38. Liberalism is a good thing because it facilitates social progress and, at least in principle, it tries to represent justice, equality and wisdom.

39. I have a clear set of values which, if ever implemented in American society, would make for greater equality and fair play in social relations.

40. An organizational structure that has stood the test of time is a far better instrument for carrying out today's human welfare programs than is a similar organization which recently emerged from the experimental laboratory.

41. When you are young you can afford to be an enthusiast for social reform, but as you grow older you learn that it is the better part of wisdom to confine your efforts within your own field.

42. The teachings of our churches must be modified to conform with the facts of modern exigencies and changing conditions.

43. All our young people should be taught to admire humanitarian reforms, in American society, that have been achieved by men like Franklin D. Roosevelt and John F. Kennedy.

44. History provides ample evidence that man's greatest accomplishments are rarely, if ever, embodied in his latest inventions or social innovations.

45. No matter how good a cause sounds, and no matter how moral the principle on which it is based may be, it is my policy to follow a wait-and-see maneuver so that I will not get involved in any embarrassing situations from which I will have difficulty withdrawing afterward.

46. Re-evaluation and reform of our constitution are periodically needed, and I welcome each such effort to improve American society.

47. Greater social benefits could be realized, by all citizens alike, if the government owned and operated all major public utilities (i.e. gas, electric, water, transportation, e.g. railroads, etc.).

48. The most important function of today's intellectual is to determine the most effective means of stemming the tide of rapid, disorganizing social change which seems to have engulfed this country.

49. During the past two decades, subversive writings have so infiltered American literature that our public libraries ought to be authorized to ban the circulation of any book containing un-American subversive propaganda.

50. Many reforms must be effected in American society before we can justify the American way of life in the eyes of other nations of the world.

51. Democratic ideals, in American society, would have been better served if the founding fathers had made it the responsibility of our government to guarantee everyone adequate housing, income and leisure.

52. Looking back over the long history of our school system, we have every reason to take pride in believing that public school education has made the greatest contribution possible toward the betterment of the American way of life; hence any agitation for the reorganization of our public schools is simply unwarranted.

53. Human nature being what it is, as long as there are human societies there will always be wars and conflict.

54. At times, I am disturbed by the thought that current tendencies toward unnecessary social constraints, in American society, may actually weaken safeguards supporting the American way of life.

55. In the ideal democracy, each person would contribute to society in accordance to his ability and, in turn, receive from society in accordance to his needs.

56. My first reaction when I think of the future is to be aware of its uncertainties and dangers.

57. Most government controls over business should be relaxed in times of peace.

58. If the United States is to maintain its position, as a leading world power, we must greatly modify the American way of life through progressive civil rights reforms.

59. All sane adults of American society should be permitted to come and go, at will, in their orderly, lawful pursuit of happiness.

60. Rather than becoming disturbed about conflicting social relations, we need to learn to live with conditions as they are.

61. The medicare program is basically defective and, therefore, unworkable because the very tenets upon which socialized medicine is based violate democratic principles of the doctor-patient relationship.

62. Trial and error innovation is the source of most, if not all, social progress.

63. Segregation in public schools violates the equal protection of the laws guaranteed to all Americans by the constitution.

64. Not change, but permanency and stability are the major aims of our school's educational program.

65. A carefully planned, scientifically conducted, large-scale system of sterilization ought to be given serious consideration as a means of improving the eugenic quality of our general population--mainly by "breeding out" mental defectives, psychopathic criminals and other undesirable elements of American society.

66. It seems, perhaps, that one of my distinguishing personality characteristics is the compelling urge I have for unique behavior that is different from conventional practices.

67. States' rights clauses in the constitution do not justify state laws designed to prevent Negroes from voting.

68. In general, American society is a pretty good place to live, as it is; most, if not all, of the current clamoring for change is really uncalled for.

69. Depressions and unemployment are simply natural, temporary consequences of supply and demand, which facilitate the future attainment of a greater expanding economy and higher general standard of living.

70. I personally am not satisfied with American society as it is; therefore through my continued efforts, and actual example, I shall do my part in trying to affect the necessary societal changes that seem to be indicated.

71. Racial discrimination in public housing violates the equal protection of the laws guaranteed to all Americans by the Constitution.

72. Parents should help in safeguarding our American way of life against future radical agitations for change, in the coming generation(s), by exercising more thorough obedience-training and respect-for-authority indoctrination of children.

73. Full economic security tends to make people lazy because most, if not all, men work only in order to make money needed for eating and living.

74. Would that the middle-aged and elder citizen could retain that enthusiasm for initiating change that so frequently characterizes our rebellious youth!

75. The Fair Employment Practices Act, which was designed to prevent employers from discriminating against any job-applicant on the basis of sex, race, religion or creed, is a good law, at least in principle.

76. Our young people today are entirely too eager to flaunt traditionally established conventionalities.

77. No current or former member of the American Communist Party should be permitted to teach in our public schools or universities, irrespective of his other professional and personal qualifications as a teacher.

78. I cannot help but believe that certain phases of Christianity have become outdated and, therefore, should be modified.

79. The enforced segregation of religious services is morally wrong.

80. Today, our accustomed American way of life is being so radically changed that force may be necessary in order to restore the traditional status quo.

81. If it could be proven, beyond any doubt, that Jesus Christ was <u>not</u> actually the Son of God, then Christ's teachings--as man's means of salvation--should be henceforth rejected by all Christians.

82. The continual agitations for reforms by the radical "left-wing" is an essential element of the American way of life.

83. Laws against miscegenation (i.e. inter-racial marriages) are in violation of the Bill of Rights, guaranteed to all Americans by the Constitution.

84. This country would be a lot better off if the federal government had not encouraged so much of the current radical agitations for social change(s).

85. Homosexuality, among teenagers, is a particularly rotten form of delinquency and ought to be punished more severely than are ordinary, conventional forms of delinquent behavior.

86. I certainly favor greater use being made of drinking-water fluoridation programs as a means of assuring the public better dental hygiene.

87. Any private American citizen, regardless of race, political affiliation, or religion or creed, should have the right to criticize any government official, or any phase of the prevailing political administration--including selective service.

88. There should be a law which would prohibit any large group of people from conducting large-scale protest demonstrations, having the purpose of agitating for societal change(s).

89. Most, if not all, young men are interested in dating girls for only one reason--the male's desire for sex!

90. A major obstacle to the achievement of social progress is the unrealistic fear that people have of trying out new, unfamiliar practices.

91. Communist party leader Benjamin Davis and John Birch Society head Robert Welch--or their successors--should each be permitted to make public speeches in any American community, including our own.

92. The most sensible way for dealing with race relations problems is to work out a compromise based upon those tried and proven procedures which have been found to be most useful in the past.

93. Any criminal found guilty of an injurious sexual attack upon a small child (under 10 years of age) should receive a mandatory death sentence.

94. I believe the creative potential of our young people is being inhibited by social preconceptions of American educators, which inhibit the innovation process.

95. In general, the common people of American society are dependable citizens who can be trusted to make wise decisions, based on reasonably sound judgment, concerning social action programs of reform.

96. More community "citizens' councils" should be organized for the purpose of dealing with those radicals currently agitating for changes in our traditional American way of life.

97. In the hereafter, it is only right that hell-fire and brimstone should constitute just punishment for wicked, unrepented sinners.

98. It is my firm conviction that the school should be one of the first social institutions to adopt and implement the latest, significant findings of social science research.

99. Many criminologists believe that the death penalty for murder should be abolished in American society; what do you think?

100. A major disadvantage with locating new industry in the local community is the accompanying changes in community life which also occur.

APPENDIX C

Tabulations of Survey Census-Profile Data*

1. Ages of Respondents (based on data derived from 87% of respondents)

Years	Percentages
under 25 years	4
25-34 years	27
35-44 years	13
45-54 years	37
55-59 years	19

2. Marital Statuses of Respondents (based on data derived from 100% of respondents)

Status	Percentages
single	12
married	77
widowed	8
separated or divorced	3

3. Respondents' Predominant Nationality Origin of Descent (based on data derived from 85% of respondents)

Nationality	Percentages (both parents)	Percentages (one parent)
English, Scotch-Irish	57	16
Teutonic or Scandinavian	4	4
French	6	6
Italian or Latin American	0	4
American Indian	0	4

4. Respondents' Educational Attainment (based on data derived from 100% of respondents)

Education Completed	Percentages
2 years or less of college	2
more than 2 years of college without degree	17
bachelors degree	67
masters degree	15
doctoral degree	0

*All tabulated percentages are based on the number of respondents who actually supplied data for each item, in question.

5. Respondents' Undergraduate Major (based on data derived from 93% of respondents)

Undergraduate Major	Percentages
Education	61
English or Library Science	9
Foreign Language	2
Basic Science and Mathematics	4
Social Sciences	4
Fine Arts	4
School Services (Agriculture, Vocational or Physical Education, Home Economics, Commercial Education)	18

6. Respondents' Graduate Major (based on data derived from 87% of respondents)

Graduate Major	Percentages
None	71
Education	19
English or Library Science	2
School Services	4
"Other"	4

7. Parents' Educational Attainments (based on data derived from 83% of respondents concerning Father's educational attainments; and 87% of respondents concerning Mother's educational attainments)

Education Completed	Percentages (father)	Percentages (mother)
Did not complete 8th grade	26	8
High school dropout (after completing 8th grade)	32	20
High school graduate	24	35
High school graduate plus business college or 2 years or less of formal college training	8	17
More than 2 years of college	0	2
Bachelor's degree	2	3
Master's degree, LLB, or equivalent	0	2
Ph.D., D.D.S., M.D., or equivalent	8	0

8. Parents' Primary Occupations (percentage of respondents responding: for Fathers, 95%; for Mothers, 97%)

Parents' Occupation	Percentages	
	Father's	Mother's
Professional and Technical	11	10
Officials, Proprietors, or Managers (including Farmers)	56	5
Clerical and Sales	4	2
Service Occupations	4	7
Craftsmen and Skilled Workers	12	3
Unskilled or Semi-skilled workers	12	2
No gainful occupation or deceased	0	71
Miscellaneous	2	0

9. Respondents' Residential History (based on data derived from 98% of respondents)

Placed Lived	Percentages
Louisiana only	59
Louisiana and one or more other Southern states	32
Louisiana and one or more other states outside the southern region	5
Presented a mixed residential history	2
Other (was a commuting resident of Mississippi)	2

10. Respondents' Place of Childhood Residence (based on data derived from 97% of respondents)

Childhood Residence	Percentages
Metropolis (pop. 500,000 or over)	0
Large city (pop. 100,000-499,999)	5
Small city (pop. 10,000-99,999)	2
Township (pop. 2,500-9,999) or Hamlet (pop. less than 2,500)	45
Rural non-farm	9
Farm	38
Mixed urban-rural background	2

11. Respondents' Present Place of Residence (based on data derived from 100% of respondents)

Present Residence	Percentages
Large City (Baton Rouge)	2
Township	8
Hamlet	85
rural non-farm	3
farm	2

12. Respondents' Religious Preferences (based on data derived from 100% of respondents)

Religious Preference	Percentages
Protestant	98
Catholic	2

13. Parents' Religious Preferences (percentage of respondents responding: for Fathers, 98%; for Mothers, 100%)

Parents' Religious Preference	Percentages	
	Father's	Mother's
Protestant	95	98
Catholic	3	2
Other	2	0

14. Respondents' Frequency of Church Attendance (based on data derived from 98% of respondents)

Attendance	Percentages
regular	75
occasional	22
rare or never	3

15. Respondents' Political Party Preferences (based on data derived from 97% of respondents)

Party Preference	Percentages
none	2
Democrat	81
Republican	14
Dixiecrat	2
"independent"	2

16. Parents' Political Party Preferences (percentage of respondents responding: for Fathers, 95%; for Mothers, 98%)

Parents' Party Preference	Percentages	
	Father's	Mother's
not known	2	2
Democrat	93	93
Republican	5	5

17. Date Respondents last Voted (based on data derived from 88% of respondents)

Date Voted	Percentages
1966-1967	96
1964-1965	2
1962-1963	0
1960-1961	2

18. Respondents' Tenures of Teaching Experience (based on data derived from 100% of respondents)

Number of Years Taught	Percentages
less than 5 years	22
5-9 years	23
10-14 years	13
15-19 years	15
20-24 years	7
25-29 years	10
30 or more years	10

19. Total Number of Different School Faculties on Which Respondents Had Taught (based on data derived from 100% of respondents)

Number of School Faculties	Percentages
one school only	23
2 schools	23
3 schools	30
4 schools	10
5 schools	5
6 or more schools	8

20. Number of Parish (or County) School Systems in Which Respondents Had Taught (based on data derived from 100% of respondents)

Number of School Systems	Percentages
one school system	37
two school systems	35
three school systems	20
more than three school systems	9

21. Respondents' Salary Range (based on data derived from 97% of respondents)

Salary	Percentages
$3,000-3,999	5
4,000-4,999	33
5,000-5,999	19
6,000-6,999	31
7,000-7,999	10
8,000-8,999	2

22. Respondents' Job Satisfaction Ratings (based on data derived from 98% of respondents)

Job Satisfaction	Percentages
very dissatisfied	2
moderately dissatisfied	10
moderately satisfied	88
very satisfied	0

23. Respondents' Non-teaching Work Experience (based on data derived from 87% of respondents)

Years of Non-teaching Work Experience	Percentages
none	44
less than three years	19
3-5 years	13
6-8 years	10
9-14 years	6
15 years or more	4
unquantifiable responses	4

24. Respondents' Professional Association Memberships (based on data derived from 82% of respondents)

Number of Professional Associations	Percentages
one association	14
two associations	41
three associations	22
four associations	16
five or more associations	6

25. Respondents' Social and Civic Club Affiliations (based on data derived from 70% of respondents)

Number of Social and Civic Club Affiliations	Percentages
none	17
one affiliation	50
two affiliations	10
three affiliations	12
unquantifiable data	12

26. Number of Close Friends Claimed by Respondents (based on data derived from 88% of respondents)

Number of Close Friends	Percentages
no close friend	2
1-5	34
6-10	32
11-15	11
16-25	6
more than 25	9
responses not quantifiable	6

27. Origins of Acquaintance with Closest Friend (based on data derived from 97% of respondents)

Origin of Acquaintance	Percentages
as neighbors	28
social or civic affairs	12
religious services or church functions	2
professional association	31
students at school	3
met elsewhere	24

28. Occupations of Respondents' Closest Friend (based on data derived from 95% of respondents)

Friend's Occupation	Percentages
Professional or Technical	58
Semi-professional	2
Official, Proprietal or Managerial	2
Clerical and Sales	16
Service occupations	2
not gainfully employed	19
"other" miscellaneous	3